

morning in my study to pray and to report the labors and successes of the preceding day. This gives me an excellent opportunity for correcting their mistakes, and furnishing them with new topics of argument and exhortation. I have never adopted a plan which pleased me so much and appeared to be fraught with so many benefits, both to the assistants and to the people at large. I judge, from the daily reports I receive, that a spirit of inquiry and a disposition to listen are gradually gaining ground in this uncommonly stupid, obstinate place. As to myself, I am never at leisure to go out, being closely employed in revising the translation of the Old Testament, and reading proof sheets of scripture and tracts. The first volume of the Old Testament was completed in an edition of two thousand, on the 4th inst. the second volume having been previously done. The third and last (from Psalms to Malachi) will we hope, be completed in editions of thirty and forty thousand. I hope, as soon as the whole Bible is out of press, to be at leisure to add a few new tracts and elementary works to our present scanty stock, and also to attend to the more systematic instruction of the assistants, particularly the younger ones.

The translation of the New Testament into the Taling language has proceeded to the end of the 2d Corinthians. The principal tracts are also translated. Mrs. Judson is endeavoring to prepare herself to assist in that department; and as soon as the new Taling Types are ready, we intend to commence printing tracts and portions of the New Testament, for the use of the numerous population in this place, and all the country east of Rangoon, very few of whom can read any other language.

From the Union Herald.

LOOK AT THIS.

Our sisters of the "Advocate of Moral Reform," have some good thoughts on the subject, of the different treatment in the community, of licentious men and lewd women, which we think ought to be weighed thoroughly, by every lover of his country. We copy the following from the Advocate of January, 1836.

"1. The evil of licentiousness is brought on the community, not by the depravity of our sex, but by the perfidy of yours. You have coolly selected your victim in the bosom of some quiet, happy family, approaching her under every profession of honorable attachment, secured her affections and confidence, entered into most solemn engagements, not unfrequently calling God to witness your sincerity, and then, when you have accomplished her ruin, you have abandoned her to shame and wretchedness. We confidently believe, that were the truth to come out, it would be ascertained that the great body of lewd females, who are the curse of our cities, were made so by the perfidy of your sex; and when you meet them in the streets debased, haggard, drunken, and shameless, we want you to inquire who made them what they are?"

"2. To whom ought to be awarded the greatest share of infamy? To the betrayer or betrayed? True, we would not have the licentious woman any less disgraced than she is, for her deep infamy is an effectual warning to thousands of the virtuous of her sex. But if the other sex are equally guilty, we would have them equally disgraced; and then will their disgrace be a warning to others.—And that they are as guilty and more guilty than our sex, none will doubt who will trace lewdness to its source.

"3. See at what an expense to our sex you purchase your gratification. Your course is strewn with the sighs and tears and groans of widowed mothers, who regret that their daughters had not died in their infancy; with the sighs and tears and broken hearts and indescribable wretchedness of your victim, who, but for you, might have been the pride of the family, and lived and died virtuous and happy. Not unfrequently is your track stained with blood, suicidal blood, which your deluded victim has spilled, when driven to desperation by your perfidy and her own crimes. Count the sum total of all the shame, and infamy, and ruin, and woe, which your licentious indulgences occasion to our sex, and then ask yourselves are you willing to meet it all at the bar of God? This may be sport to your sex, but it is death, worse than death, to ours."

What mark should be awarded by a virtuous community, to human beings calling themselves gentlemen, who will pursue sports of this kind, and at such expense? We are glad to find that some females in our land, are awakening, and turning their attention to the proper course to be pursued in this business; and we promise them all the aid in our power, in turning the just amount of odium in this matter, into its proper channel. The sisters in Oberlin have taken a noble stand on this subject. The two following articles are from the constitution of the "Oberlin Female Moral Reform Society," and we trust, they, and all other virtuous females, will ever act in strict conformity to the principles contained in them.

Article 3. The first object of this Society shall be to promote and sustain moral purity among the virtuous. We therefore pledge ourselves to refrain from all licentious conversation, to cultivate and promote purity of feeling, of action, and dress, both in ourselves, our associates, and all who come within the sphere of our influence. The second object shall be to reclaim by such means as are sanctioned by the word of God, all those who have wandered from the path of virtue.

Article 4. Believing that the licentious man is not only as guilty, but in a majority of instances more guilty than the licentious woman, we will exclude all such persons from our friendship and society.

This last course of conduct, will be the proper panacea which can be effectually

applied, by virtuous females, in a great measure, to heal the deadly malady of licentiousness. Let the proper brand of infamy be put upon the men of such character, and let them once know and feel that a virtuous woman, will not demean herself even to converse with them, and they will soon feel that the pleasure of the sport, will be more than counterbalanced, by the reproach of insulted innocence. We wish these sisters to be fully assured, that in this course of conduct, they will be fully sustained, by every virtuous man in the community; and should an objection be raised against it, by any man, it is plain to us, that he feels implicated in the case, and of course is one on whom their suspicions should immediately rest. That the men are the more guilty actors in this whole business, there is not room to doubt; and we have long wondered, that the indignation of an incensed community, in this overwhelming abomination of desolation, should have rested so exclusively upon the female offender; when in reality, the male is the head and front of the offending, being designed the guide and protector of woman, by the all-wise Creator. Say we, that he was first tempted by an abandoned female? In that case his duty was plain, to endeavor to protect her, and not for the sake of indulging a mere appetite of the flesh, to disregard the laws and ordinances of his Maker, confirm her in guilt, and plunge himself in infamy and ruin. But there is little use in trying to reason with men of this character; for on that topic they have thrown reason from her seat, and given the reins to appetite and lust. Now let them feel the just resentment of a virtuous community, and if they have not gone beyond the bounds of recovery, they will abandon their evil ways, and return again to the ways of virtue. This is the proper course, let it be faithfully pursued by all the virtuous part of the community, and it will do more to destroy the sin of licentiousness, than has been done for ages.—Let licentious men be branded with an infamy as deep, and dark, and lasting as licentious women, and the current of evil will soon be stayed.

THE TELEGRAPH.

MAY 26.

New-York City, May 18, 1836.

CORRESPONDENCE OF THE EDITOR.

BIBLE SOCIETY. Our readers will recollect where my last left this subject.—On the day following, (13th inst.) a society was formed, styled the *American and Foreign Bible Society*. There was much unanimity of feeling and sentiment among the brethren present, who were not a few in number, although not as numerous as could have been desired on so important an occasion, or as would have been, with more extensive and timely notice. The opinion was almost unanimous, that *present organization* was demanded by the interests of the cause which the society is designed to promote—that postponement for a year would be greatly injurious.—The opinion was equally unanimous that this our immediate would meet a general response throughout the country. The last article of the constitution makes the instrument susceptible of future amendment at the annual meetings of the society, the first of which is to be held in April, 1837, at Philadelphia.

AMERICAN PEACE SOCIETY. This society held its anniversary on Thursday, 12th inst., in Broadway Tabernacle.—S. V. S. Wilder in the chair. Wm. Ladd of Maine, who was the founder, and who has hitherto been the chief supporter of the society, read the annual report, which showed a great increase of interest taken in the society's enterprise latterly. Mr. Ladd must have seen upwards of three-score years—I should think nearly three-score and ten. Who would have thought it, from the nerve, vigor and power of his "Solemn appeal to Christians," lately published in protracted numbers, and copied into the Telegraph? Judging from these articles, I had not anticipated finding a man past the meridian of life.

Inconsistency—a kingdom divided against itself.—E. N. Kirk of Albany, one of the chief speakers in the Peace Society's meeting, commenced with the statement that the society rests on broad ground—that whether a man holds that defensive war is right, or that it is wrong; whether he holds that our navies, our forts, our military academies for training our young men to war, ought to be abolished, or ought not to be, there is nothing in the way of his becoming a member of the American Peace Society. Now those who know any thing of the history of this Society, know that it has hitherto been inefficient, and has made but little progress.—To what else can it be owing so much as to this radical defect in constitution? It has not wanted for able, active, persevering friends and supporters. What moral cause has had better men for its leaders than Wm. Ladd and Thomas S. Grimké? What has had more of the prayers of ministers? The cause of peace itself is the

cause of God. Why then does not the society prosper, it may be asked? Simply because the kingdom is divided against itself. Union is strength. Division is weakness and self-destruction. The broad principles on which the society is supposed to rest, are *contending, self-annihilating principles*. At best, one strand of the rope is straw. Every other link of the chain is chalk. For war men and peace men to undertake to join in an enterprise that involves their radical principles, it is an attempt to erect an arch, the one side of marble the other of quick-sand.

Do the supporters of war call in the friends of peace to their aid? Not they. Why? Because it would produce division in their ranks and confusion in their movements—very good reason. Does any sort of wickedness seek affinity with holiness, for the accomplishment of its own ends? Never. And why will the friends of holiness ask for the aid of their enemies as such? Is the church strengthened by filling up its ranks with Satan's children? Is the temperance cause strengthened by gathering in wine-bibbers and tipplers? No—it is retarded. So is the Peace Society divided against itself, distracted and prestrated by gathering into its ranks the defenders of war. No matter what the war is. When or where was there war, and both parties did not claim to be acting on the defensive—especially in Christendom? How is it now between the Texans and Mexicans? Each charge the other with aggression—each justify what they are pleased to call self-defence. How is it in respect to our own country and the Aborigines on our southwestern borders? The Indians aver that we are the assailants; our nation asserts the contrary; both claim to be defending rights invaded. "Recompense to no man evil for evil."

From particulars, I may be allowed for a moment to proceed to generals. The axiom that union is strength, has reference only to a union of parts that have affinity for each other. For how can there be strength without affinity? To attempt a union of parts or of principles that naturally or necessarily oppose and repel each other, is to contend with nature and reason. The power of Christianity is exactly in proportion to its purity—to the union of Christians on the truth. As it is suicidal to enlist into the church, or into moral associations, the enemies of righteousness—so it is self-destruction to retain them after they are discovered. It is a strange perversion of the axiom that union is strength, that requires the retention of a son of Belial within the pale of the church, or of moral associations, lest his expulsion lessen numbers, or create momentary disturbance; or that would cover up sin, lest its exposure create commotion.

There is another way in which the doctrine that union is strength, is egregiously perverted. It is a union to suppress investigation of important subjects in which the church is interested, lest the exposure of iniquity cause a diminution of numbers. Certain affairs that are confessedly wrong and full of frightful wickedness, must not be touched, lest investigation implicate a portion of the church, that occasion take place, or that gospel discipline require exclusion. Such union is a rope of sand.—Depend upon it, the vampire is at the heart drawing the life-blood. The all-searching eye of a God of holiness and spotless purity, cannot overlook the matter. To pray for his blessing on such unhallowed deeds, is, at safest, a most presumptuous work. All will agree that discipline is necessary, in the case of an individual, but there is a shrinking from examination just in proportion to the magnitude of the evil. This will never do.—A sin that contaminates a whole church, or a community of churches, demands attention just in proportion to its extent.—All attempts at union to hush investigation and prevent exposure of great sins, because they threaten fearful consequences, on their exposure, will be overthrown by the Almighty, and crushed under the terrible chariot wheels of his wrath.—That union alone is strength, either in religion or in morals, that is based on truth and righteousness.

"JOURNAL OF PUBLIC MORALS." This is the title of a monthly sheet of the size of the Telegraph. It is to be the organ of the American Moral Reform Society, [late American Seventh Commandment Society] and to be conducted by the executive committee of that society. It is designed to carry out the principles and measures advocated by the persecuted McDowell. [who yet has the perfect confidence of the society, and will soon be employed as their principal travelling, investigating agent.] This paper is not designed to supersede the Advocate of Moral Reform, but to be a co-worker. The latter for females, the former for males.—It is eventually to become a semi-monthly.

JOHN R. McDOWELL.—There may be those who ask why I am careful to defend the reputation of this individual. My answer is two-fold: 1. I consider him identified with the cause of Moral Reform. In this opinion I am sustained by his patrons and donors generally. 2. I view him to be one of God's persecuted servants, having claim to the sympathies of all lovers of moral purity, who would promote the keeping of the seventh command. During a late investigation, at which I was present, facts deeply interesting Mr. McDowell and the cause which he advocates, were disclosed, which the public have a right to know. Some of them are briefly these:

Win. Goodell, who knew Mr. McDowell before he came to this city, and has been acquainted with his whole course here, made the following among many other statements, which were corroborated by several ladies and clergymen: Mr. McDowell, before he commenced his "Journal," published certain articles in the *Genius of Temperance*, Mr. Goodell's paper, which, together with the "Magdalen Report," occasioned a mighty commotion in this polluted city, at one time threatening great violence. Subsequently Mr. McDowell communicated through the *Female Advocate*, a paper then connected with the temperance establishment, and a few small, scattering female Moral Reform Societies were formed here and there. He next commenced public lecturing on the subject, in a Protestant Methodist chapel, in a remote part of the city. He finally undertook to teach more publicly, by giving a lecture in Chatham Street Chapel, but one half of the expense of opening the house fell on his own shoulders, which he was unable to sustain.—Lewis Tappan, whose name is dear to all true philanthropists, came to his relief.—At that time the city was ringing with calls for missionaries to go to the West. Mr. Goodell took the liberty to call on the West to send missionaries to the city of New-York! This timely call was responded to, so that by return of mail he received money to sustain Mr. McDowell. Inquiry was now set on foot through the city to find out to what denomination of Christians Mr. Goodell belonged. This inquiry came not from the infidels—not from the stews and brothels—but from the highest sources of ecclesiastical influence in this city. And what could possibly be the object of such an inquiry? What else but to send after him the demon of persecution, under the garb of church discipline, who has since struck his dire fangs into the devoted McDowell? Happily for Mr. Goodell, and perhaps for the cause in that stage, he had not then connected with any religious body. The indictment of McDowell's Journal as a nuisance, was doubtless procured through the same ecclesiastical influence; but the municipal and judicial authorities were not sufficiently corrupt to crush and sacrifice this servant of God and benefactor of man. Now arose up in this city the Female Benevolent Society, which proposed to build an asylum, where those who were rescued from licentiousness could be sent for reformation.—Mr. McDowell favored the idea of having such an institution, but looked further, depending chiefly on throwing light upon the public mind, as a means of effectual and general reformation—the same means used for the accomplishment of any other moral or religious enterprise. Funds were sent in to Mr. McDowell from various parts of the country where his Journal circulated. In May 1833 the Female Benevolent Society appointed a committee to co-operate with Mr. McDowell in forwarding the great work. As this society became known, some of the funds forwarded for the benefit of the cause were designated to its disposal for the erection of an asylum, while others continued to be directed to Mr. McDowell. In a short time this society had the arrogance to claim the disposal of all the funds directed to Mr. McDowell. He remonstrated, but finally paid to them as a peace offering, large sums that had been directed to him for the special benefit of this department of the enterprise. This he did against the solicitation of friends for a time, but finally stopped. The people in the country will decide to whom they sent money. Many of them have already done it by their letters addressed to Mr. McDowell. Several testimonies to this point, were produced in our meeting, whose transactions I am now recording. Among them were that of a minister from Boston, and of another from Buffalo, N. Y.

Of the character of the trial to which Mr. McDowell was lately subjected, before the 3d presbytery of this city, something has already been copied from New-York papers into the Telegraph. I will here add the testimony of Mr. Goodell, who was present a part of the time. He testifies that the levity and disgusting frivolity surpassed any thing and every thing he ever witnessed or could have conceived of in such a body of men on such an occasion. Towards the close, one or two of the most substantial and respected members of the presbytery came in; the effect of their appearance on the conduct of those who had been managing the case, Mr. Goodell described by comparing it to the effect produced on the scholars in an old-fashioned country school, by the appearance of the teacher, after the school had been taking great liberty in the teacher's absence.

I have neither time nor room for particulars. So much as has here been said, I deemed to be owed to the cause, to the friends of the cause, and to Mr. McDowell. It is proper to say further, that a gentleman who was present at the trial states, that although the presbytery consists of about fifty ministers, the average number of persons present during the trial was not upwards of twenty! Mr. McDowell is condemned and deposed on account of "common fame charges," so called. He has appealed to the Synod. The matter will probably end in the Presbyterian General Assembly. After listening to proof satisfactory, both oral and documentary, the meeting passed the following resolutions:

Resolved, That in the opinion of this meeting, the efforts and publications of brother J. R. McDowell have been eminently calculated to subvert the cause of moral purity, and to revive in this nation a remembrance of the long neglected, and almost forgotten prohibition contained in the seventh commandment, given at Mount Sinai, by the voice and finger of God.

Resolved, That the early and persevering efforts on the part of the leading literary, municipal and religious sources of influence in the city of New-York, to stifle the investigation of this so called "delicate subject," to suppress the publication and circulation of McDowell's Journal, to load with obloquy and enmesh with suspicion the person and labors of the editor, are regarded by us as among the darkest signs of the times in which we live, and among the most daring attempts to suppress freedom of speech and of the press, on moral and religious subjects, that have yet been witnessed in our republican and Christian land.

Resolved, That we recognize no civil or ecclesiastical jurisdiction on earth, of competent authority to annul the commandments of God, to prohibit the proclamation of their sanctions, to prevent the appropriation and disbursement of funds collected for this purpose, or to say that they shall not be expended for the objects, and in the manner intended by the donors.

Resolved, That the Committee appointed by request of brother McDowell, at a meeting of his patrons and donors, held in Chatham-street chapel, May 8, 1833, were commissioned only—"in connection with him, to receive, acknowledge and appropriate, according to the wish of the donors, any contributions which may be made," and not against his wishes, to hand them over to a society hostile to his publications; that we record their assumption of authority to dictate to him the manner of their appropriation, as entirely gratuitous and unwarranted on their part; that we consider their appropriation of funds contributed in support of his labors, and to the diffusion of light on this subject, to the treasury of a society engaged only in the work of erecting an asylum and providing instruction for the abandoned, and not to the work of diffusing in community the light essential to the prevention of crime, and for the preservation of the innocent,—a society in its leading influence unfavorable to the publications of brother McDowell, as being a gross perversion of the funds contributed by the patrons and donors of brother McDowell.

Resolved, That, so far as we have knowledge, the patrons and donors of brother McDowell have not considered him the responsible and accountable agent of the Female Benevolent Society—not have their contributions to him been intended—as we apprehend—for that Society, except in those cases where such an intention has been explicitly expressed.

Resolved, That while we admire and appreciate the spirit of meekness and forbearance under the influence of which brother McDowell has so long withheld from making a public disclosure of the facts connected with the proceedings of said Committee, we cannot but regard it as his greatest error in this business, that they were not earlier and more promptly made; and that we regard his recent disclosures of these facts, so far from having been any breach of the rule laid down in the 18th chapter of Matthew, for the redress of private grievances, to have been a public service imperiously demanded at his hands, and from which he could not have longer refrained without having himself become accessory to transactions intrinsically wrong, and calculated to impair the public confidence in the Christian fidelity of the agencies selected by them for the appropriation of their benevolent donations.

Resolved, That while we would not needlessly impeach the motives of any; and while we cheerfully recognize the

Christian integrity of not a few, who have been made, as we believe, the unwelcome instruments of recent proceedings, regarded by us as highly injurious to brother McDowell, of whose case they were singularly misinformed—yet we cannot refrain from tendering to brother McDowell all our cordial sympathies under the persecutions he is called to suffer, together with assurances of our unabated and unwavering confidence and esteem. We forbear to express our regret and surprise that leading and controlling influences in the city of New-York, have been so directed and propelled as to crush with ecclesiastical censure, and depose from the sacred ministry, a devoted and able Christian brother, for no perceptible criminal cause, unless that cause be found in the singular boldness of his exposure of sin, his "imprudent" exposures of fashionable and profitable vice, his individual accountability to the Christian public, his stewardship committed by that public to his hands, and the successful public vindication of himself, from public and slanderous imputations.

Resolved, That in the opinion of this meeting, the disclosures recently made by brother McDowell, in some of the papers of this city, ought likewise to be extensively circulated among the friends of pure Christianity, moral reform, and religious freedom, in the interior of the country, together with a statement of the recent ecclesiastical proceedings against him; and that contributions and donations should be raised for this object, and for the continuance of his invaluable labors.

Resolved, That in view of the testimony which brother McDowell has given, in publishing his "Defense and Protest," it is recommended to members of the gospel ministry to him, to mention his situation to their churches, in order that money may be raised to assist him in his trying circumstances.

Resolved, That these resolutions and the proceedings of this meeting be published in the New-York Evangelist, Journal of Public Moral Reform, Advocate of Moral Reform, Illuminator, New-England Spectator, Vermont Telegraph, and Pawtucket Record.

The above resolutions, previously to their adoption, were several times read, and fully discussed by the members of the meeting. Interesting and important statements of facts were communicated by a number of gentlemen, and also by several ladies of the city of New-York, engaged in the work of moral reform. The greatest harmony of feeling prevailed, and the meeting was characterized by a serious and solemn concern for the prosperity of the cause.

Signed,
BERIAH GREEN, President.

ORSON S. MURRAY, Secretary.

AMERICAN SEVENTH COMMANDMENT SOCIETY.—At the annual meeting of this society, its name was changed to that of American Moral Reform Society. Jonathan Going presided. The annual report was read by Mr. Sprague, a Presbyterian minister of this city, and corresponding secretary of the society. The report set forth that it had been estimated that there were at this time in the U. States not less than 7,500 abandoned females, and from 400,000 to 500,000 males—that this crime against God and human nature causes annually 30,000 deaths! The annual expense for this nation was estimated at \$45,000,000! The society had published more than 20,000* papers monthly for the last four months. The subscription list had more than sustained the paper during the past year; the remainder had been devoted to missionary purposes in the cause. A change in public sentiment was going on. Licentious men were now to some extent made to take their place among their associates in crime.

The meeting was addressed by Beriah Green, President of the Oneida Institute. The corner of my sheet, to which I am driven, will not allow of an abstract. He viewed release from industry, luxurious living, and fruits of parents, friends and guardians, in conducting the early education of children, as among the chief sources of the evil. As a remedy, let all who are responsible for the discipline of the young, train them to industry, sobriety and temperate living; and let light be poured upon the public mind, laying open the fountains of impurity.

ONEIDA INSTITUTE.—I recollect having marked an article respecting this institution, some weeks since, but whether it got into the Telegraph I do not recollect. Whether it did or not, the principal fact it contained was this: A bill was lately introduced before the New-York legislature, proposing an inquiry into the expediency of withdrawing the state fund from the Oneida Institute, on account of the abolition principles of its officers and students. The fund, exclusive of drawbacks, amounted to about one hundred dollars. Small as is the amount, it is large enough to show the disposition of those who take up arms against the cause of the suffering poor. A meeting of the friends of the Institute has recently been held in Utica, to take measures for rescuing it from the dissolution threatened by the attempt to withdraw \$100. At this meeting a resolution passed to raise